

*The Heroick Christian.*

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A  
S E R M O N

ON  
P S A L M cxxii. 9.

P R E A C H ' D in  
*Bartholomew - Close,*

J A N U A R Y XXXI. 17<sup>13</sup><sub>14</sub>.

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*Publish'd with a* P R E F A C E .

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By T H O M A S F R E K E .

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St. Paul's. 1714. Price 4 d.

The Heretic's Creed

# SERMON

ON

Psalm cxii

Bartholomew - Class

JANUARY 1714

Trinity and a Prayer

By THOMAS FRANK

LONDON

Printed for John O'Leary, at the  
Table and Crown in the Old Church near  
St. Paul's. 1714. Price 4d.

# The PREFACE.

**S**INCE these Sheets went to the Press, my Bookseller sent me a Pamphlet entitled, *A modest Enquiry into the Reasons of the Joy express'd by a certain Sett of People upon the spreading of a Report of Her Majesty's Death. Not to mention an Invidious Turn of a sacred Text (to say no worse of it) in Page 22. where he tells us with a round Assurance, "The Rejoycing Party have "no other Grievance (that he knows of) than "when they have taken our Coat, (he would have said) that we will not give them our Cloak also. I shall only observe that he brings a Foreigner upon the Stage, whom he makes as little to understand the Nature of the English Constitution, as this Nameless Author; but to express such Expostulations as are unbecoming the Heart, much more the Pen of an Englishman. 'Tis easy to guess the Party he dresses up under the Name of a Foreigner, it will put him hard to it to Instance in any one Person, I verily believe, who at those Publick Places he mentions, ever utter'd such vile Words.*

## The PREFACE.

*As for Her Majesty's Protestant Dissenting Subjects, I know I can say, There is not a Sett of People more thankful for her Gracious Toleration, and the Successes of her Glorious Reign. Under God we rely on her Royal Word, and the repeated Assurances from the Throne, for the Continuance of our Liberties, and shall ever pray for her prosperous Reign, and the best of Blessings to be shower'd down upon her. But as for those who are otherwise minded, O my Soul, come not thou into their Secret! Unto their Assembly mine Honour be not thou united.*

Feb. vi.

Psalm



PSALM cxxii. 9.

*Because of the House of the Lord our  
God, I will seek thy good.*

**T**HE Title this *Pfalm* bears, is, *A Song of Degrees of David*; this, with Fourteen more short *Pfalms*, have the same Title; they are called, *Songs of Degrees, or Ascents*. The reason of which Appellation seems to be taken either from their singular Excellency, or the Elevation of the Voice in singing them, or the Musick to which they were set; but be this as it will, this *Pfalm* is full of Devotion, a noble, brave, Catholick Spirit runs through it, and it is very probable was composed by *David* for the Use of the People of *Israel*, when they came up to *Jerusalem* to worship at the Three Solemn Feasts.

*I was glad when they said unto me, Let us go into the House of the Lord. Our Feet shall stand within thy Gates, O Jerusalem. Whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the Name of the Lord. Upon which, he calls on others to wish well to Jerusalem, to pray for her Peace and Prosperity, and then resolves, that whatever they do, he will approve himself a faithful Friend to Jerusalem. I will now say, Peace be within thee; and to my Prayers, I will add sin-*

cere Endeavours, *I will seek thy Good*; and that not only for my Brethren and Companions sake, but much more *because of the House of the Lord* *our God* that is built there. He had  
 1 Chron. xxix. 3. set his Affection *to the House of his God*, took great Pleasure in Publick Worship, and for that reason would pray for the Peace, and seek the Good of *Jerusalem*.

I shall take an occasion from these Words, to discourse on Two General Heads which lie very naturally before us in them.

I. That it is the Property of the People of God to seek the Good of *Jerusalem*, They are Men of a Publick Spirit.

II. The Principle from which they act, and which excites and animates their Courage and Concern, is the Love they bear *to the House of the Lord their God*, the true Religion which is profess'd and authoriz'd among them.

I. *General*. That it is the Property of the People of God to seek the Good of *Jerusalem*, they are Publick-spirited Persons: Here both Sexes may distinguish themselves, and it is their Duty to do so some way or other as they have opportunity; of which more anon.

By the Good of *Jerusalem*, I would be understood to mean the Civil Peace, Honour, and Welfare of our Country, the Preservation of our Laws and Liberties, the Fundamental Rights of our present happy Constitution. How and in what Manner we are obliged to seek its  
 Good,

Good, shall be shewn after I have presented you with a Cloud of Witnesses of the best of Men and Women that ever were in the World, to justify my Assertion.

And to begin with that brave and generous Soul *Moses*, who laid the Welfare of *Israel* so much to Heart, that he was content to part with his own Happiness rather than see that People perish; nay, he would rather die himself, than they should be cut off: For so he intercedes with Heaven upon their account. If thou wilt not pardon this their Sin of the Calf, blot me I pray thee out of thy Book, that is, let me die if my Life might go for theirs: Upon which God is represented as staying his Hand, because *Moses his Chosen stood before him in the Breach, to turn away his Wrath, lest he should destroy them*. With what Courage and Bravery did he signalize himself for his Country-men, even in *Egypt*, when they were in Bondage to a cruel and tyrannical Prince? No sooner did he see one of them suffer Wrong, but he defended him, and avenged him that was oppressed, and smote the Egyptian. His gallant Spirit was not capable of being brib'd by the Pleasures and Profits of *Pharoah's* Court into any Measures destructive of his Country's Good; neither did he fear the Wrath of that incensed Tyrant, but became the Captain-General of a poor despised People, and God by his Hand did deliver them.

Exod.  
xxxii. 32.

Psal. cvi.  
23.

Acts vii.  
24.

Thus did *Phineas* the High-Priest act a Part worthy of his Character and High Station in that Common-wealth, when in the Case

of the *Israelites* defiling themselves with the  
 Pfal. cvi. *Midianites*, he stood up and exe-  
 31, 32. cuted Judgment; and so the Plague was  
 stayed, and that was counted unto him  
 for Righteousness unto all Generations for ever-  
 more.

In the next Place we have *Deborah*, a Judge  
 in *Israel*, Triumphant for the Glories of that Day,  
 when the *Cananitish* General fell by the Hands  
 of a noble Heroine *Jael*, the Wife of  
 Judg. v. *Heber the Kenite*, Blessed shall she be  
 25, 26. above Women. He asked Water, and  
 she gave him Milk; she brought forth Butter in a  
 lordly Dish, she put her Hand to the Nail, and her  
 right Hand to the Workman's Hammer: And with  
 her right Hand she smote *Sisera*, she smote off his  
 Head, when she had pierced and stricken through his  
 Temples: And then she concludes her Song with  
 this generous Wish, So let all thine Enemies perish,  
 O Lord; but let them that love him, (i. e.) *Israel*,  
 be as the Sun when he goeth forth in his might!

It was a Brave and Heroical Resolution of  
*Uriah*, a famous Soldier. He would not go into  
 his House to eat or drink, or to lie with his  
 Wife; he would take no Complacency in the  
 Pleasures or Comforts of Life: For the *Ark*  
 (said he) and *Israel*, and *Judah* abide in Tents,  
 and my Lord *Joab*, with the Servants of my Lord,  
 are encamped in the open Fields, q. d. My Religion  
 and Country are in the utmost Danger, and shall  
 2 Sam. ii. *Uriah* be secure! No: He tells the  
 11. King roundly, As thou livest, and as  
 thy Soul liveth, I will not do this thing.  
 'Tis a pretty Note of one on this Text, he Raps  
 out



out an Oath like a Soldier, which he might have well spared; but yet he shews a most Generous and Publick Spirit: And this was no small Aggravation of *David's* Sin.

*Nehemiah* likewise was endowed with this publick genteel Spirit, tho' he was the King's Cup-bearer, in a Place of Honour and Profit, and enjoy'd all the Pleasures and Diversions *Artaxerxes's* Court could afford him, yet his Countenance could not but be sad to consider, how the City and Place of his Father's Sepulchres lay Wast, and the Gates thereof consumed with Fire: Hereupon, he was not at rest till he had obtain'd the King's Leave to go to *Judah* to build the City of his Father's Sepulchres: He went accordingly and finish'd the Work, notwithstanding the artful and violent Opposition of *Sanballat* and *Tobiah*, who were griev'd exceedingly, Neh. ii. 3, 5, 10.  
that there was come a Man to seek the Welfare of the Children of Israel.

How Heroically did Queen *Esther* venture her own Life in Behalf of her Country-men the Jews, who were destin'd to Death by *Haman's* Means? She was resolv'd to go in unto the King not being sent for, contrary to the Law, and said she, *If I perish, I perish*; she obtains the King's Favour, and hath the Decree revers'd. This was agreeable to *Mordecai's* Advice, who was a Man of an excellent Spirit, and thus sent to her, Esther iv. 13, 14.  
Think not with thy self that thou shalt escape in the King's House more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there Enlargement and Deliverance arise to the Jews from another Place, but thou  
and



*and thy Father's House shall be destroyed: And who knoweth whether thou art come to the Kingdom for such a time as this?*

The Psalmist, and the People of God, were moved with the same Spirit, when in *Babylon* they sat down, and wept upon the Remembrance of *Zion*; they hang'd their Harps upon the Willows, laid aside all Signs and Means of Mirth, because of her distressed Case: *If I forget thee, O Jerusalem, let my right Hand forget her cunning; If I do not remember thee, let my Tongue cleave to the Roof of my Mouth; If I prefer not Jerusalem above my chief Joy.*

The Prophet *Jeremiah's* Heart was much affected, and did greatly sympathize with the Church in her desolate State, under Captivity, as appears from his most pathetick Lamentations over her in the Book that bears that Name.

And what shall I more say? For the Time would fail me to tell of *Gideon*, and of *Barak*, and of *Sampson*, and of *Jephtha*, and of *David* also, and *Samuel*, and of the Prophets: All these Worthies did very much lay to Heart the Welfare of *Israel*, and were sincerely concern'd for its Prosperity.

Come we to the *New Testament*, and there we shall find *St. Paul* in an Exstasy of Zeal for the

Rom. ix. Good of his Country-men; he could wish himself *accursed from Christ for his Brethren, his Kinsmen according to the Flesh.*

Rom. x. It was his Hearts Desire and Prayer to God for *Israel*, that they might be saved.

To

To the same Purpose doth he direct, and backs it with his own Example, *Give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all Men in all things, not seeking mine own Profit, but the Profit of many, that they may be saved.*

1 Cor. x.  
32, 33.

But the brightest Instance of this kind was our Blessed Lord and Saviour, whose Divine Soul burn'd with that generous Pity and Love to Mankind, that he willingly left the Realms of Light, his Father's Bosom, to tabernacle in our sinful Flesh; he deny'd himself all that Glory he had with the Father, and took upon him the Form of a Servant, and was made in the Likeness of Men, and in that Nature offer'd up himself a Sacrifice to God in our stead, being obedient unto Death, even the Death of the Cross. This was true Philanthropy, and Generosity of Soul. The Apostle urges to a Publick Spirit, to a Concern for the Good of others, from this Instance in his Epistle to the *Philippians*, *Look not every Man on his own things, but every Man also on the things of others. Let this Mind be in you which was also in Christ Jesus.* So likewise in his Epistle to the *Romans*, *Let every one of us please his Neighbour for his good to Edification; for even Christ pleased not himself.*

Philip. ii.  
4, 5.

Rom. xv.  
2, 3.

This Character is given of him by one of his constant Attendants, that he went about doing good both to the Souls and Bodies of Men. He came to seek and to save that which was lost; he evidenc'd so deep a Concern for the Welfare

Acts x.  
38.  
Luk. xix.  
10.

of

of his Country, as that upon the Prospect of the  
 Luke xix. Ruin of *Jerusalem* by the *Romans*, 'tis  
 41. said, *When he came near he beheld the  
 City, and wept over it.*

Wherefore seeing we are compassed about with  
 so great a Cloud of Witnesses, let us follow their  
 excellent Example in seeking the Good and Hap-  
 piness of our *Jerusalem*. How and in what  
 Manner you are to do it I proceed to shew.

I judge it necessary to premise that this must be  
 done in a lawful and warrantable Way; you  
 Job xiii. must take no indirect Course to do it,  
 7. not *speak wickedly for God, and talk de-  
 ceitfully for him.* 'Tis a clear and unde-

eniable Truth of the Apostle, *We must not do Evil  
 that Good may come of it.* We must also seek its  
 Good in a prudent and orderly Way: It was the  
 Character of the Men of War that came to *David*  
 at *Hebron*, out of the several Tribes of *Israel*,  
*that they could keep Rank*, such as are engag'd  
 in the Publick Good must be sure to keep their

several Ranks and Stations, every  
 1 Chr. xii. Christian must keep his own Place, the  
 38. Magistrate his, the Minister theirs, and  
 the People also theirs, otherwise there will be  
 nothing but Confusion, and every evil Work in-  
 stead of the peaceable Fruits of Righteousness.

This being premis'd, I shall lay down a few  
 Things that are very proper and conducive to  
 the Publick Good, in the doing of which you  
 will shew your selves to be Men of a Publick Spi-  
 rit, and to have the Publick Good, the Good and  
 Happiness of your Country at Heart.

More

More generally, let none of us seek our own Things, our own Honour and Advancement, our own Credit and Applause, our own Profit and Gain, our own Pleasure and Satisfaction, to the Neglect of the Publick; the former must at all times give way to the latter, and our own Ease must not be consulted when the Publick is in danger. 'Tis one of the Properties of Charity not to seek her own; and 'tis a Gospel Rule, *Let no Man seek his own, but every Man another's Wealth.* The Apostle speaking of the Last Days, puts Self-love in the Front of Vices that shall then abound; *Men (says he) shall be Lovers of their own selves, consequently Covetous, Boasters, Proud, Blasphemers, Truce-Breakers, False Accusers, Incontinent, Fierce, Despisers of those that are good, Traitors, Heady, High-minded, Lovers of Pleasures more than Lovers of God, having a Form of Godliness, but denying the Power thereof; from such let us turn away.* These are the Persons who make the Times perilous.

Phil. ii.  
21.

1 Cor. xiii.  
5.  
Chap. x.  
24.

2 Tim. iii.  
1.

But to be particular.

1. Labour after united Hearts and Minds; *Jerusalem is builded as a City that is compact together*; in this lies its Safety. Union in Affection (if it may not be had in Judgment and Opinion) would mightily help forward the Cause of *Israel*, What will not united Forces do? It will strike Terror into the Churches Enemies, and strengthen the Hearts of Friends: It will promote the Publick Good, and tend to the Glory of *Jerusalem*:

C

Behold



Psalm  
cxxxiii. Behold how good, and how pleasant it is  
 for Brethren to dwell together in Unity,  
 as the Dew of Hermon, and as the Dew  
 that descended on the Mountains of Zion; for there  
 the Lord commanded the Blessing, even Life for  
 evermore. Our Saviour has told us,  
 Mark iii. If a Kingdom be divided against it self,  
 24. that Kingdom cannot stand; or, as it is  
 Matt. xii. in the parallel Place, is brought to deso-  
 25. lation. When there are intestine Heats  
 and Divisions, and the People crumble into Par-  
 ties, Ephraim against Manasseh, and  
 Manasseh against Ephraim: It is not  
 to be wonder'd at, if the Publick suffers,  
 and both join together against Judah.  
 Isaiah ix. Let us therefore follow after the things  
 21. which make for peace, and things where-  
 with one may edifie another.  
 Rom. xiv. 19.

2. Endeavour after a Reformation of Manners.  
 Nothing so much tends to the Blessing of a Peo-  
 ple, as Religion and true Goodness.  
 Prov. xiv. Righteousness (says Solomon) exalteth a  
 34. Nation; but Sin is a Reproach and Bane  
 Eccles. ix. to any People. If, as the same Royal  
 18. Author observes, one Sinner destroys  
 much Good, what a Destruction will Mul-  
 titudes of Sinners bring down upon a Nation? The  
 Prophet denounces a Woe unto them  
 Isaiah v. that draw Iniquity with Cords of Vanity,  
 18. and Sin as it were with a Cart-rope.

These hardned Wretches hasten a Peoples Ruin,  
 and, if I may be allowed to say, precipitate the  
 Almighty to destroy us before the time. They  
 are very injurious to the Publick Good, that go

on in a Course of Sin, in defiance to the Methods made use of for Reformation: *Wherefore*, as you would approve your selves true Lovers of your Country, *repent and turn from all your Transgressions, so Iniquity shall not be your Ruin.* If we turn every one from his evil Way, and from the Violence that is in our Hands, who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not?

Ezek.  
xviii. 30.

Jonah iii.  
8, 9.

3. Be much in Prayer to God; Pray for the Peace of *Jerusalem*, give him no rest till he establish, and till he make our *Jerusalem* a Praise in the Earth. Prayer hath a mighty Influence on the Publick Good; *Abraham*, in his Intercession for *Sodom* and *Gomorrhah*, had prevailed, if Ten Righteous Persons had been found there. What Success may not we hope for, if we besiege the Throne of Grace with strong Cries and incessant Supplications? If the effectual fervent Prayer of One righteous Man availeth much, as we are inform'd it doth; how prevalent must be the united Prayers of the Godly in a whole Nation?

James v.  
16.

4. To your Prayers add strenuous and constant Endeavours. Prayers and Deeds should go together. It is not enough for us to wish well unto *Zion*, we should endeavour also with our Hands to build her up, not only pray for *Jerusalem*, but also seek her good, in the City as well as in the Closet, in the high Places of the Field, if called forth thereto, as well as in the Council; As we have opportunity let us do good unto all Men, especially unto them who are of

Gal. vi.  
9, 10.

*the Houshold of Faith: And let us not be weary in thus well-doing, for in due season we shall reap if we faint not.*

By these means we become instrumental in promoting the Good of *Jerusalem*, and deserve the truly honourable, but almost abandon'd Name in our Island, Men of a Publick Spirit. Thus of the first Head, that it is an inseparable Property of the People of God to seek the Good of *Jerusalem*.

II. *General.* The Principle from which these excellent Persons act, and which excites and animates their Zeal for the Publick Good, is the true Religion which is profess'd and authoriz'd among them; *Because of the House of the Lord our God which is in Jerusalem, I will seek thy good.*

I might here lay before you several other Considerations as Motives to seek the Publick Good. I shall but just name a few.

Man was not born for himself, for his own Ease and Accommodation, but sent into the World for the Good of others: He is a sociable Creature, *ζῶον πολιτικόν*, and human Society is founded upon Community and Commerce. It is the Voice of a Heathen, "A Man's Country, his Friend, and others challenge great Part of him."

I might present you with Arguments drawn from the Examples of the old *Romans*, the *Horatii*, *Fabii*, *Scipio's*, *Cato's*, who were such Lovers of their Country, as to hazard their Lives and Fortunes in the Defence of it.

Fur-

Further: The Cause of the Publick is the Cause of *God*; in which there is certainty to prosper in the End, tho' we may be foil'd in the present Engagement. Many an *Israelite* with *Jossab* may fall in Battle, but they shall come off Conquerors at last. God will maintain his own Cause, his mighty Arm will get himself the Victory. But this does by no means excuse all prudent and warrantable Endeavours; it is rather an encouraging Argument to be up and be doing; *Pray for the Peace of Jerusalem, they shall prosper that love thee.*

Once more: The Enemies of *Jerusalem's* Peace and Good are numerous and strong; the Devil and Antichrist are in Confederacy against us, they are our sworn Enemies, and very industrious in seeking our Ruin, in sapping the Foundations of our Publick Peace and Tranquillity; And shall we not as vigorously oppose them by coming out in a Body to the *Help of the Lord* against these mighty ones?

I might add in the last Place, that the Well-being of every private Man, depends on the Publick Good; and in seeking of that, they take the most effectual Course to secure their own.

I cannot better compare the Publick, than to an huge Ship on the Sea, toss'd and shaken with a mighty Tempest, insomuch, that she is in great Danger of being cast away, the Passengers for the most Part are in a pannick Fear, tho' some are secure and asleep in the midst of this Storm; But what do the generality on board her? Each Man is for packing up his All, securing his own Treasure, hoping that some lucky Accident or  
other



other will save them : Would you not look upon such as Fools and Mad-men ? Whereas the wisest Way would have been to set their Hands to the Pump and Sails, to endeavour to keep the Vessel above Water, for if that sinks, 'tis a great Chance if any of them escapes. So is it here, we are tossing and tumbling upon the Waves of a tempestuous Sea, ready to be destroy'd by our unnatural Divisions at home, and the restless Malice of our Popish Adversaries abroad, and at the same time every one is for making his own Family, joining

*House to House, and laying Field to Field, till there be no Place, that they may be placed alone in the midst of the Earth ;* endeavouring to secure himself by means of his Wealth and Grandure, to the scandalous Neglect of the Publick. Vain Man ! thy Welfare is bound up in the Publick, if that goes to wreck dost thou hope to escape ? Believe me, thou dost but deceive thy self, and build Castles in the Air ; the only way to provide for thine own is to seek the Good of others.

As we are all born Members of the World, as we are compacted into the Common-wealth, as we are incorporated into any Society, so by mutual Support, Aid and Defence, not only the common Welfare first, but our particular Benefit consequently does subsist ; by hind'ring or prejudicing them, the Publick first, in consequence our particular Good does suffer ; our thriving by the common Injury will in the End turn to our own Loss, as one particular Member of the Body, by sucking too much Nourishment to it self, not only endangers the Health of the whole Body, but worketh

worketh its own Mischief and Ruin.

But not to insist any longer on these Arguments drawn from the Reason of Mankind and common Sense, which, however, I do not see I could well omit; *David's* Zeal for the Good of *Jerusalem* was an Effect of his sincere Love to the *House of his God*, our Concern for the true Religion should stir up a Publick Spirit; this is a noble Principle, and if firmly believed, and duly attended unto, will not fail of making us *Do*, as well as *Speak Great Things*.

Religion, in the general Notion of it, hath an Aptitude to inspire Men with an uncommon Courage to engage in its Defence. The Brave *Romans* fought for their Gods, and the sacred Rites of their Country, as well as for their Wives and Children, *Pro aris & focis* was the *Motto* of their *Standards*, and it hath been justly observ'd, that of all Wars those which have been enter'd into from Principles of Religion and Conscience, have proved the most bloody and fatal; it being natural to Mankind to be fond of their own, and the Religion of their Country.

What mad Work has a false Religion made in the World? *Jeroboam's* Calves at *Dan* and *Bethel*, occasion'd a long and destructive War between *Judah* and *Israel*; a Religious Zeal hath put Men upon the most desperate Attempts to promote that Principle and Party which they have once espous'd, tho' it be never so corrupt, and contrary to the Truth; *Great is Diana of the Ephesians* in former Ages, and *the Cry of the Churches Danger* in the present, has given Birth to the most treasonable Riots and tumultuous Seditions in the State.

Perfe-

Persecution in all its Shapes, the most violent and barbarous Proceedings against our Fellow-Creatures, have taken their Rise hence; they have had their Beginning, receiv'd Strength, and gain'd Ground under the Notion of Zeal for Religion; St. Paul, before his Conversion is a most flagrant Instance of this Truth, who naturally, it seems pretty plain from his soft and yielding Temper afterwards, was far from being of a cruel Disposition, yet see how a blind Zeal transported him beyond all Bounds of Humanity and good Nature;

*As for Saul (says the sacred Historian)*  
 Acts 8. 3. *he made Havock of the Church, entring*

*into every House, and haling Men and Women committed them to Prison: He was in the Height of his Fury and*

Chap. 9. 1. *Rage, breathing out Threatnings and Slaughter, against the Disciples of the Lord, when it pleased God to convert*

Gal. 1. 13. *him; beyond measure, he persecuted the Church of God, and wasted it, being exceedingly zealous of the Traditions of his Fathers. See what an Account he gives*

Acts 26. 9. *of himself in his Defence before A-*  
 10, &c. *grippa; I verily thought with my self that I ought to do many things contrary to the*

*Name of Jesus of Nazareth, which thing I also did in Jerusalem, and many of the Saints did I shut up in Prison, having received Authority from the Chief Priests, and when they were put to Death I gave my Voice against them, and I punished them oft in every Synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange Cities: Thus speedily were our*

Saviour's

Saviour's Words fulfilled which he spoke to his Disciples; *They shall put you out of the Synagogues; yea, the Time cometh that whosoever killeth you will think that he doth God Service.* John xvi. 2.

Now if Zeal for a false Religion can inspire Men with so much Fire and Warmth, it is to be hoped the True Religion will have the same Effect, only with this essential Difference, that, whereas the former makes Men Devils incarnate, to delight in nothing but bloody Cruelties, and butchering one another, the latter makes us like the blessed Angels of Light resembling those pure Spirits in Zeal for the Service of a common Lord, and ministering unto the Good of Mankind. Heb. i. 14.

The Christian Religion breatheth the same Spirit of Love and Universal Goodness, which was so conspicuous in the Life and Example of its great Author, and which made up so considerable a Part of his Character, *Learn of me* (says he) *for I am meek and lowly in Heart*; he took an Occasion to wash his Disciples Feet, on purpose to teach them how they ought also to wash one anothers Feet; he preach'd Humility and Condescension to them from this familiar Instance. Matt. xi. 29. John xiii. 14, 15.

The Precepts of Christianity direct us to love our Neighbour as our selves, to tender his Interests as our own, that we should not seek our own things, but concern our selves in the Good of others; it commandeth us *to bear one anothers Burthens, and so fulfil the Law of Christ.* Gal. vi. 2. The strong ought to bear the Infirmities of the weak, and not to please themselves, Rom. xv. 1, 2.



but on the contrary, *Let every one of us please his Neighbour for his Good to Edification.*

1 Cor. ix. *We should endeavour to become all things to all Men, that we might by all means save some.* It chargeth us industriously

1 John iii. *to employ our Pains, liberally to expend*  
16, 17. *our Goods, yea, in some Cases willingly to expose and devote our Lives, for the Benefit of our Brethren.*

These, however overlook'd in this degenerate Age, are Apostolical Precepts and Aphorisms; these are fundamental Rules, and Maxims of our Holy Religion, and to enforce them we are represented as Brethren of one Family, as

Rom. xii. 5. *Members of one Spiritual Body, Members one of another: Now the Members*

1 Cor. xii. *should have the same Care one for another,*  
25. *to avoid Schism in the Body; and as it follows in the next Verse, Whether one*

*Member suffer, all the Members suffer with it; or one Member be honoured, all the Members rejoice with it.* So, should we care for one another's Good as for our own, rejoicing with them in their prosperous State, and weeping with them in their adverse one.

In like manner we should be suitably affected with the Circumstances of the Church, bleeding in all her Wounds, and rejoicing in her Good; this is to act correspondent to an Article of our Creed, *The Communion of Saints.* David makes use of it as an Argument, to wish the Prosperity of Jerusalem, in the Verse before the Text, *for my Brethren and Companions sake,* so he called the People of Israel; *I will now say,*  
Peace

*Peace be within thee, because of the  
House of the Lord our God I will seek  
thy Good.* 1 Chron.  
xxviii. 2.

Thus the Christian Religion (if well understood) lays the most solid Foundation of a Publick Usefulness; it inspires Men with a noble, generous Spirit, not to confine their Thoughts and Cares to themselves, but to extend them to the Good of others, especially the Publick, to seek the Good of *Jerusalem*.

And now, to bring the Point a little closer home to our selves, our present Circumstances, it is no difficult Matter to shew what a noble Principle the Reformed Religion, and God be thanked, the Religion of our Country, is and ought to be, to excite in the Heart of every True *Englishman* a Publick Spirit, unwearied Endeavours for the Security of our Laws and Liberties, in Opposition to *Popery* and *Slavery*.

*Popery* is a Religion that has so little of the Spirit of God in it, as that it seems to be calculated to serve quite another Interest than that of our only Lord and Master Christ: 'Tis Spiritual Felony, robbing the Redeemer of the Glory of his own Acquisition, setting up Angels and departed Saints in competition with him, and in their solemn Adorations making the Mother of our Lord to rival it with her Son: Can there be a greater Iniquity?

*Popery* is a Religion that encourages all manner of Villany and Wickedness, it sanctifies the basest Perjuries, and most execrable Murthers; nay, prompts the perpetrating of them with

every seditious Riot, when they have been thought to be for the Good of Mother-Church, at the same time excommunicating heretical Princes (as they call those of our Communion) and absolving Subjects from their just Allegiance to them.

Popery is a Religion, some of whose Doctrines, Transubstantiation, Purgatory, Image-Worship, and the like, are contrary both to the common Sense and Reason of Mankind.

In a word, this Religion hath shed more Blood in the reformed World, than ever the *Caligula's* or *Nero's* in the *Roman* Empire; they were merciful Princes in Comparison of some of our modern ones. And is this a Religion to be fond of? Have we any reason to desire a Return of it into these Islands, who know by sad History what our glorious Ancestors suffer'd in an adjacent Place, because they would not conform unto it? Who have heard of the Massacre of above Two hundred thousand Protestants for the same Cause? And who are continually allarm'd from publick Accounts with fresh Instances of Cruelty and Hardships upon our Fellow Christians and Protestant Confessors, in a neighbouring Kingdom?

To conclude this melancholy Theme, in the Words of a late excellent Preacher, " Be astonish'd O ye Heavens, and tremble O Earth! thou hast brought forth Men who will destroy all whom they can't deceive, put out the Understanding of all in their Communion, and tear out the Hearts of those who are out of it.

And

And now to bespeak you in the Words of the Congregation of *Israel* to the Children of *Reuben*, and to the Children of *Gad*, and to the Half Tribe of *Manasseh*, *Is the Iniquity of Peor too little for us, from which we are not cleansed until this Day (altho' there was a Plague in the Congregation of the Lord) but that ye must turn away this Day from following the Lord? And it will be, seeing ye rebel this Day against the Lord, that to Morrow he will be wroth with the whole Congregation of Israel.*

Josh. xxii.  
17, 18.

Is the Iniquity of the former Reigns too little for us, from which we are not cleansed until this Day, but the Plague of God's Wrath is still in the Land? *Did not Achan the Son of Zerah (as that Brave and Publick-spirited People go on) commit a Trespass in the accursed Thing, and Wrath fell on all the Congregation of Israel, and that Man perished not alone in his Iniquity?*

Ver. 20.

Stand up I beseech you Brethren in the Defence of the Laws and Liberties of your Country, the only Bulwark, and surest Defence against this cursed Religion, which necessarily brings Slavery, and every desolating Evil with it: 'Tis the Cause of God and Christ, the best Cause in the World, supported by a *Parliamentary Constitution*, and a *Protestant Succession*; be of good Courage, and let us play the Men, for our People, and for the House, and Cities of our God.

Endeavour with well-doing to put to silence the Ignorance of foolish Men, as free, and not using your Liberty for a

1 Pet. ii.  
15, 16, 17.

Cloak



*Cloak of Maliciouſneſs, but as the Servants of God. Honour all Men, Love the Brotherhood, Fear God, Honour the Queen.*

The Glory and Honour of a People conſiſts in its Happineſs, when the whole Body acts together, and conſpires in their Deſigns and Endeavours for the Common Good. This makes a People happy, flouriſhing in all Manner of Bleſſings. And ſeeing our Religion is ſo interwoven with the Laws of the Land, we ſhould be very bad Subjects in *Iſrael*, ſhould we not ſtand up for both of them; and in appearing for the Laws and Liberties of *England*, we become Patriots of our Country, and take the moſt effectual Courſe to preſerve the Proteſtant Religion among us, and tranſmit it down to Poſterity.

But alas! we are arriv'd to that Pitch of Selfiſhneſs and covetous Concernedneſs for our own particular Good, that I very much queſtion, whether there is Honesty enough, Generoſity, and Publick Spiritedneſs left in the Land to ſave us; ſo that all the Deliverances that hitherto we have had, from the Happy Revolution to this Day, may be reſolv'd into that Language of God by the

Prophet to his own People, *I looked*  
 Iſa. lxiii. *and there was none to Help, and I won-*  
 5. *dered that there was none to Uphold;*  
*therefore mine own Arm brought Salvation unto me,*  
*and my Fury it upheld me.*

It was as degenerate an Age in which another Prophet liv'd, that not one Perſon could be found that had any Concern for the Good of his Country, ſo as to interpoſe betwixt a ſinful, ſuffering Nation, and an offended God, to repair the  
 Breach,

Breach, and prevent future Judgments by his Intercession and Reformation; *I sought for a Man among them that should make up the Hedge, and stand in the Gap before me for the Land, that I should not destroy it, but I found none: Therefore have I pour'd out mine Indignation upon them, I have consumed them with the Fire of my Wrath.* Ezek. xxii.  
30, 31.

I would hope, that as bad as we are, we are not yet come to this pass, but that there are some, even among us, who seriously lay to Heart the Nation's Peace, and as vigorously endeavour it; who are not afraid of the Nation's Enemies, I mean those who would either privily or openly Subvert and Overthrow us by breaking down our Hedge, the Laws of the Land, and so easily bring us under an Anti-christian Yoke. Wou'd to God! we were not already too much prepared for it.

But let us beseech Almighty God, that all Ranks and Degrees of Men among us, especially the High Court of Parliament, the Representatives of the Nation, in this their first Session, in a very critical Juncture, may seek the Good of *Jerusalem*, the *Things* which are *Jesus Christ's*, the Defence of our Religion, the Preservation of our Laws, the Security of our Trade, the Advantage of our Commerce, and the Vindication of the Rights and Liberties of the People of *England*.

And particularly for this antient and wealthy City, which hath been the Glory of the Protestant Religion, the strongest Bulwark against Popery, and the greatest Encourager of Learning and Traffick.

May

May all its Ministers be found faithful and successful, full of Zeal for the Glory of God, and unbiaſs'd Deſigns for the Good of Souls! May its Magiſtrates be Men *fearing God, loving the Truth, and hating Covetouſneſs!* May its Inhabitants learn *to do Juſtice, and love Mercy;* turn from their evil Way, and from the *Violence and Oppreſſion that is in their Hands,* and heartily eſpouſe the Common Good and Welfare thereof, that *Jehovah Shammah* might be our Name. The Lord is there! May we be delivered from all the Deſigns of our Popiſh Enemies, from all Bloody Maſſacres and Fiery Inquiſitions, from all Perſecution for Conſcience ſake!

In a word, Let us pray that *Truth might ſpring out of the Earth, and Righteouſneſs look down from Heaven.* Then ſhall Glory dwell in our Land; yea, the Lord ſhall give that which is Good, and our Land ſhall yield her Increaſe. Righteouſneſs ſhall go before him, and ſhall ſet us in the Way of his Steps.

And may we ſee the Good of Jeruſalem  
 all the Days of our Life; yea, may we ſee  
 our Childrens Children, and Peace upon  
 Iſrael! Let all the People ſay, *Amen.*

Plalm  
 cxxviii.

**FINIS.**

